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CHICAGO, ILLINOIS, THURSDAY, MARCH [illegible]

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"HEAR YE HIM"

By Rev. Wm. A. Ward
General Secretary of the Christian Socialist Fellowship

[illegible] Justice in Government. [illegible] Christ's [illegible]

[illegible]

[illegible] "For unto us a Child is born, unto us a Son is given, and the Government shall be upon his shoulder," etc. In (same chapter) we read: "Of the increase of his Government and Peace there shall be no end, upon the throne of David, and upon his kingdom (Government), to order it and to establish it with judgment and with justice henceforth, even forever." Here we have the reason why Jesus was so absorbed in the teachings of the kingdom (just government) [illegible] shall be upon his shoulders" [illegible]

[illegible] in all his teaching in Matthew, [illegible] On the contrary, in Matt. 16:26, [illegible] a man profited if he [illegible] whole world, and lose his own [illegible] Here it is plain that Jesus [illegible]

working class of all nations, to enjoy, and then our burdens will be light.

Lost Souls—Out of the Fold

"In Matt. 10:28, we read: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." To get a better understanding of this matter let us read verse 5: "These Twelve Jesus sent forth and commanded them, saying: 'Go not into the way of the Gentiles, and in to any city of the Samaritans enter ye not.' (v:6) "But go rather to the lost sheep of the House of Israel." Here we have a key to who and what is lost, it is the dispossessed, down-trodden, oppressed working class of Israel that is lost, and that Jesus came to save.

Israel, in those days, was as the church of today. She claimed to be the Chosen of God to point to life. She had lost the essence. (v:7) "And as ye go, preach, saying: 'The Kingdom of Heaven is at hand.'" That brings us back to the kingdom (just government among men). While Jesus only mentioned the [illegible] kingdom fifty-[illegible] plained its effects on humanity in many ways. I advise you to study your Bible for the economic teachings of Jesus; you will then be wise on the subject, and the next time you have a chance to vote, if you pray: "Thy Kingdom come; thy will be done, on earth as it is in heaven," you will vote as you pray or, in the eyes of Jesus, you will be considered a hypocrite of whom Jesus had nothing pleasant to say.

Saving the Sick

In Matt. 10:8, we read: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received freely give." (v:9) "Provide neither gold nor silver, nor brass in your purses." (v:10) "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat." Notice this: The first commission of Jesus to his disciples was to the lost sheep of the House of Israel, and they should preach the kingdom of heaven is at hand, which means good government among men; that was within their reach, but, in the case, the lost sheep (working class) was deprived of its benefits by the Scribes, Pharisees and Priesthood of the ruling class. Next, "Heal the sick." This is the task of the true Christian; "cleanse the lepers" is the same. No true Christian society would turn their sick and afflicted over to private corporation hospitals or sanitariums to be robbed and pauperized by a clique of profit-making individuals who have no other aim in life than profit. Profit knows no other god than mammon. If following Jesus, obey his commandments, "Heal the sick," in the place of building $10,000,000 [illegible] $1,000,000 [illegible] build [illegible] and [illegible] afflicted, and by so doing [illegible] God [illegible]

workman is worthy of his meat. [illegible] perhaps, be a surprise to [illegible] they are classed among the [illegible] they are worthy of their [illegible] means, all the comforts and [illegible] Collective Society can, by [illegible] vide for itself. Just think what a [illegible] would be if a common laborer [illegible] as good a house, food, clothing, [illegible] recreation, three months' vacation [illegible] as the $10,000-a-year preacher, yet that is the teaching of Jesus just the same.

Continuing to verse 16, we read: "Behold I send you forth as sheep (who were and are workingmen) in the midst of wolves: be ye therefore wise as serpents and as harmless as doves." (v:17) "But beware of men; for they will deliver you up to the councils and they will scourge you in their synagogues." (v:18) "And ye shall be brought before governors (like the leaders of the working class in Colorado and Idaho recently) and kings for my sake for a testimony against them and the Gentiles." [illegible]

[illegible] the God of [illegible] body and soul in hell, for it is [illegible] suppose that God, our Father, would [illegible] His own children, his lost sheep, [illegible] whom he has promised to [illegible] against the governors and kings and [illegible] (v:22) "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

Brotherhood Will Conquer

This should inspire every person that has the welfare of the human race at heart. It certainly shows that Universal Brotherhood [illegible] with its life-giving principles of [illegible] tion, love and peace, will conquer [illegible] with its death-dealing principle of [illegible] war and bloodshed. Those who [illegible] handwriting on the wall should [illegible] unturned to show the people the [illegible] are and act as they [illegible] "If they (the Scribes and Pharisees [illegible] class) have called the Master of the house Beelzebub, how much more shall they call them of his household."

Friend, do you desire to be a member of the household that is working for the [illegible] live such a life as Jesus [illegible] life-giving principle [illegible] storms of persecution and the [illegible] mammon worshippers, the ruling [illegible] have put the rule of gold above [illegible] Rule? But "Hear ye Him," in [illegible] "Therefore say I unto you, the [illegible] God shall be taken from you and [illegible] nation [illegible] Read the whole [illegible] [illegible]

[illegible] to is the end of their opportunity, and that the opportunity shall be given to a nation bringing forth the fruits thereof. Now we all know, or should know, that nations are human institutions and that they are, or soon will be, controlled by the vote of the citizens of the nation. Now the nation, that Jesus referred to, is being formed and it is a world-movement.

It is being built on the solid rock of truth, the Universal Brotherhood of man and the Co-operative Commonwealth, to be managed on democratic principles, in fact, an Industrial Democracy where none will know want nor the fear of want, where each will share according to his deeds and where the Golden Rule shall have supplanted the Rule of Gold, where the economic teaching of Jesus will be the Supreme Law.

But "Hear ye him" in Matt. xxiii:13: "But woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Hear ye him" in verse 14 (same chapter): "Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widow's houses, and for pretence make long prayers: therefore ye shall receive the greater damnation." (v:15.) "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte (convert); and when he is made, ye make him two-fold more the child of hell than yourselves." (v:25) "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." (v:27) "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness."

Whom Will You Serve?

Dear Reader: I am unable to add anything to the force of these condemnations of the ruling class, church and state, in the days of Jesus. All I can say is that the same class of today is doing the same things that Jesus condemned in his day. They, the leaders of church and state, have followed their master faithfully, but their master has been, and is, Mammon. No man nor set of men can serve two masters. So "Choose ye this day whom ye will serve," God or Mammon.

"Hear ye him" in Matt. xxviii:18: "And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth." Dear Reader, do you believe this statement of Jesus? If you do, you must also believe what he says in Matt. xxi:43. Let us repeat that: "Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Let us consider these things as we have never considered anything before. Where will you be? On what side will you fight? On the side that stands for the life-giving principles that Jesus taught to the world nineteen hundred years ago for the salvation of the oppressed, disinherited poor of humanity, the Universal Brotherhood of man, with all its blessings that will follow the establishment of a just government among men? Or will you line up with the money power and its flunkeys that bribed Judas to betray Jesus and after bribing others to bear false witness against him, killed him.

Still later they, the priests and elders, gave large sums of money to the soldier to lie about the resurrection, and ever since the same class has controlled the church and state through fraud and foul play, and have stood against the betterment of the disinherited working class. As a living example you have seen what the ruling class—preachers, governors and all kinds of money kings have done through bribery in Colorado the last few years, and what they have done there they will do everywhere if we let them do it.

Baptizing the Nations

But "hear ye him" in Matt xxviii:19: "Go ye therefore and teach all nations (see! it is an international movement), baptizing them [illegible]

[illegible] things whatsoever I have commanded you: and, lo! I am with you alway, even unto the end of the world."

Now what do we find, if we are seeking after the truth, and willing to accept it when we find it? "Baptizing them," does that mean that we must baptize little children or grown people with water? No, it does not say so, therefore, it must mean that we inspire them with the teaching of Jesus regarding the Fatherhood of God and the Brotherhood of man, regardless of color, creed or race—animate them with the true Christian ideal and spirit.

The words of Jesus are "spirit and life," and his baptism is a spiritual baptism, as John the Baptist prophesied when he said: "He that cometh after me shall baptize you with the Holy Spirit and with fire." The nations are baptized with the Holy Spirit when they are enlightened by "the Spirit of Truth" and the teachings of the apostles. They are baptized with fire when they are imbued with a burning love for God and man and justice and a useful life.

We are all Brethren and when nations accept this truth they will receive the Spirit of Truth, which is sometimes called the Holy Spirit. (v:20) "Teaching them to observe (notice: not merely to believe) all things whatsoever I have commanded you." To know what he has commanded them we must seek out the teachings or sayings of Jesus as recorded in Matthew and John, because they were followers of Jesus and present at all of the most important events.

"Teaching them to observe all things whatsoever I have commanded you" must mean that we must teach them (the nation) to apply the economic teachings of Jesus to the present day economic mode of producing the means of life, and if that can not be done, then teach them to change the system so it can be done, and then can we practice the Universal Brotherhood of man, the great principle underlying the Socialist Philosophy, which is the Golden Rule put into practice.

In Matt. xxii:2 we read: "The kingdom of heaven (good government among men) is like unto a certain king which made a marriage for his son." (v:4) "I have prepared my dinner my oxen and my fatlings are killed, and all things are ready; come unto the marriage." This parable is intended to show that under a just government there would not only be enough for all, but would actually be a feast for all. We find that next to the kingdom his teachings concerned the feeding of the poor. Healing the sick and relieving all manner of distress. While we have seen (in Matt. x:7, 8) that the first command to his disciples was to go and preach that the kingdom was at hand, and to heal the sick and cleanse the lepers, etc., etc., we see that in John xxi, after the resurrection, Jesus was still so absorbed in the bread and fish problem that he met the hungry disciples on the sea shore and directed them where and how to get a catch of fish, and that he had, also, prepared baked bread and fish for them; after they had eaten and been satisfied, Jesus said unto Peter (v:15). "Simon, son of Jonas, lovest thou me more than these? He said unto him, yes, Lord, thou knowest that I love thee. He said unto him, feed my lambs.". Jesus then repeating the same question twice gave the same answer: "Feed My Sheep."

Here we have the last command of Jesus to his disciples, and we have seen how Peter intended to accomplish that by organizing the working class (the lambs and the sheep) into a communistic society, in Acts ii:44.

Judgment

In conclusion will quote Jesus once more in Matt. xxv:31 to 46: In verse 33 we read: "And he shall set the sheep on his right hand, but the goats on the left." (v:34) "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (v:35) "For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in:" [illegible]

[illegible] thee? or thirsty and [illegible] stranger and took thee in [illegible] of thee? or sick, or in prison, and came unto thee?" (v:40) "And the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me." And to the goats on the left [illegible] just the reverse, because they had not fed the hungry, clothed the naked, cured the sick, and so forth, and they shall go into everlasting punishment.

Notice: the righteous are not rewarded on account of being good church members, nor for believing the Bible to be the inspired word of God, nor for being baptized or receiving the Lord's Supper or any of those things enumerated in the various Confessions of Faith of the different creeds, but simply for what they have done to their fellow men. These are only a few of the economic teachings of Jesus and of his disciples, especially Peter.

I hope that a more able person will take this matter up and restore the teachings of Jesus to his professed followers and thus hasten the coming of the Kingdom of Heaven on earth, which is a just government among men, the Co-operative Commonwealth, the Universal Brotherhood of man.

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THE VOICE OF A NEW PROPHET

[illegible]

[illegible] International Sunday School Lessons for 1911

[illegible] Rev. Wm. A. [illegible], Pastor [illegible]wood M. E. Church, Pittsburg, Pa.

LESSON FOR MARCH 12.

[illegible] Restores a Child to Life—2 Kings 4:8-37; Read 2 Kings 3:15-4:44

[illegible] Text, Rom. 6:23, "The Gift of God Is Eternal Life Through Jesus Christ Our Lord."

* * *

Elisha the Successor of Elijah

[illegible] are still studying the person and work of [illegible] character, of Elisha now instead [illegible].

[illegible] first met with Elisha plowing in his father's field (1 Kings 19:15-21), when Elijah, [illegible] the command of God, "cast his mantle [illegible]" and ordained him a prophet and [illegible] training to be his immediate successor. From that time on till the hour of [illegible] death, we do not see or hear of him. [illegible] may have been constantly in Elijah's company as student and servant, or he may have [illegible] most of his time in the schools. But [illegible] B. C., the approximate date of Elijah's death, to 795, the date of his own death, [illegible] of 55 years, he was the leading figure [illegible].

[illegible] was probably a herdsman or wanderer from the wilds of Gilead, while Elisha [illegible] farmer. There is less of the sudden, [illegible], mysterious, terrible and defiant manner [illegible] Elisha than characterized Elijah; [illegible] sympathy, principle, purpose and desire [illegible] the same. Elisha received and wore [illegible] mantle, and proved himself a worthy [illegible].

[illegible] Value of the Lesson

[illegible] preceding the present lesson [illegible] be carefully studied that no link in the [illegible] of events be lost. They are important [illegible] light upon the character of Elisha, [illegible] influence before kings and his interest in [illegible] sympathy for suffering humanity. The [illegible] lesson is full of suggestion as to the [illegible] value of quick discernment of and due [illegible] for men of holy life and heroic deed; [illegible] and spontaneous hospitality; pure [illegible] intimate friendship; reciprocal appreciation and good will; profound sympathy in [illegible] and a quick response to help in time [illegible]. The value of these virtues can not [illegible] much emphasized. But the supreme [illegible] value of the lesson consists in the light [illegible] on holy motherhood and the value and [illegible] of children.

Motherhood

[illegible] greatest thing God ever created is not [illegible], sea, starry heaven, precious metals, [illegible] gems, flying birds, creeping reptiles, [illegible] man, but gentle woman; and the deepest joy that ever filled her soul, the most [illegible] experience of her life and the highest [illegible] of her character spring out of motherhood. Woman is the greatest thing in the [illegible] and the greatest thing in womanhood is [illegible]. As man is incomplete without [illegible], so woman is incomplete without [illegible]. It is her crowning glory. The [illegible] says: "And the man called his wife's [illegible] Eve—'Life'—because she was the mother of all living." As womanhood reaches full [illegible] in motherhood, motherhood becomes [illegible] from which flows the noblest virtues in the code of ethics. The loftiest altru[illegible] principles, the costliest sacrifices, the [illegible] and unfailing devotion and the [illegible] fortitude this world has ever seen [illegible] out of the domestic circle, especially out [illegible] heart. The [illegible] is not only [illegible] of all living but also of the highest [illegible] and social principles in the world.

[illegible]

love and devotion for her boy can be seen in the tender care she gave him while sick and in her sorrow when he died. She nursed him on her knees until the last spark of life went out and then laid him on the prophet's bed and went with all haste to Elisha, and flinging herself unceremoniously at his feet, poured out her soul in bitter wails and frantic appeals.

Student, the motherhood of the world is here. Our mothers are here. Every true woman on earth is here; and she is frankly revealing her soul and declaring in a manner louder than speech that she would rather be a holy mother than receive honors from kings or captains of hosts. A true woman would rather be mother than queen.

If this be true; if marriage and motherhood are natural and holy; if womanhood attains its highest development and glory only through motherhood, why is it that so many avoid marriage and motherhood? Why is race-suicide practiced so extensively? Why is prostitution so prevalent? Why is motherhood shunned, even despised, by the rich and a veritable burden and sometimes a curse to the poor?

Is the reason personal or social, does it grow out of inward personal wickedness or external social conditions? Is present civilization, our mode of production and distribution and the social fabric growing out of it, conducive to or destructive of marriage and motherhood, a home-maker or a home-breaker?

The Value of a Child

Has the child a value? Let the Shunammite mother answer. When her boy was sick and later died, work was suspended, the house closed, the father and workmen left, a swift and arduous journey was undertaken to Carmel in search of the Man of God for help, and religious formality and social etiquette were cast to the winds in her eagerness to come into his personal presence with her broken heart.

Human mothers, being fashioned in the image of God, follow His example in giving their greatest and best for their off-spring. This is justified by the estimate the Bible places upon the value of childhood. Some of the most tender passages in the Sacred Book relate to children. Jesus declared that the child was a gift of God, a member of the Kingdom of God, the standard of virtue and an example of genuine piety. He sharply rebuked his disciples when they attempted to prevent the loving mothers from bringing their children to him; and pronounced a curse upon those who would injure or offend one of the little ones. Mothers do but follow the "Heart of the Eternal" when they place upon little children a value of priceless worth.

Should not society follow the example of the Eternal Father and the human mother in regarding the child an object of care and love? Are we blind to the fact that the future is in the womb of the present? That the man of tomorrow is in the boy of today? That the greatest bond of society is the voluntary, happy home? That whatever destroys the childhood of the nation destroys the nation itself? That what we sow in the homes today we shall reap in the nation tomorrow?

The social value of children is incomparably great. Every dollar invested in childhood returns with compound interest in manhood. The nation that loves and cares for its children may never fear from its manhood. But the nation that neglects its children will live to see the day when those children, grown to manhood, will rise up and curse it and overthrow it.

What is the status of childhood [illegible]

[illegible] that compel [illegible] of us to live in such shacks, eat such food, drink such water, and wear such clothing that render a good fighting chance for physical life and well-being impossible.

No less than 411,374 of our children under 9 years of age die every year in this country. The vast majority of these are the children of the poor. They die from starvation and preventable diseases. And thousands upon thousands of the children who survive to attend school do so with hungry stomachs, shivering with cold and hindered by physical defects. For evidence see U. S. Mortality Statistics 1908; John Spargo's, "Bitter Cry of the Children," and Robert Hunter's, "Poverty."

We Over-Work and Exploit Children

No word of condemnation is here intended of the principle of teaching boys and girls to work when work is play. The child-labor thought of is that which is enforced and for wages. And the number of children thus engaged is enormously large. "There are today in this country nearly 3,000,000 children under 15 years of age unwillingly toiling in mills, factories, mines and sweat-shops under conditions that, could you behold them with your own eyes, would shock you beyond expression." The great bulk of these tender and growing twigs of humanity are not 15 nor 14, not even 13, but 12 years old and under. They toil at every sort of work under the sun their immature brain can master, and under every sort of insanitary conditions their [illegible] bodies can endure. They work 8, 10, and [illegible] hours a day, more work 10 and 12 than 8. Many of them work by night as well as by day, and 7 days a week. The nature, conditions and hours of their toil throw thousands upon thousands of them on the scrap heap of society, a total physical wreck. Our own industrial system recognizes this when it publicly and brazen-facedly declares in cold print that workingmen are at their best between [illegible] and 45. And for all this toil, tears and sacrifices we pay the children on an average the munificent sum of $2.50 per week! Yes, brother, it is a literal fact that we rob and murder our children. Those we do not kill before or at birth; those we do not murder by malnutrition and foul environment after birth and before 9 years old, we cripple, wear out and poison by overwork and a "legal" process of exploitation afterward.

Keep Children in [illegible]

The percentage of illiteracy in this country is large, shamefully large, considering our wealth and facilities for mental culture. [illegible] thinking notice of that standard of education that fits the youth for an intelligent and active participation in the affairs of a democratic state. Measuring ourselves by this standard, the most superficial observer knows that we are woefully deficient. Thousands of our children get little or no schooling, and "the nearly 3,000,000 under 15 years of age who work certainly do not secure sufficient mental training to create within them a passion for much outside of earning a living and reading the daily news. And the boys and girls, who, at the cost of all personal pleasure, social intercourse, health and [illegible], attend special schools, night schools, Y. M. C. A. classes and take up courses in schools of correspondence, secure nothing but an [illegible] training. Very few, not 25 per cent of our children, "go through" high school, and fewer still go through college. Our working people are not properly educated and there is no proper social provision made for their education. We force them to live in ignorance of the many higher and necessary things of life.

Generally speaking, the cause of our widespread lack of proper mental training is found in the lack of proper economic conditions; not in a national [illegible]

[illegible] and the employer, without regard for consequences on children, parents, nation and future generations, employs it, oft-times illegally. It means the defeat of a competitor and money in his pocket. That is justification enough for killing our babies. On the other side, there is the father with an average wage far too small to maintain a growing family in any sort of decency and the parents are forced, many times against their conscience, reason, and love, to send their oldest children to work to help eke out a living for the family. And thus, in spite of all demands for educated men and women and all provision made for thoroughly training the children, economic conditions force child-labor. Our little children are helpless victims. They are ground to powder between the mill-stones of the greed of conscienceless exploiters and the dire necessity of the domestic circle. And our babies, the most precious gift of God to man and the most important asset in a nation, are blighted, wrecked, poisoned and damned to help keep up a system of society that is as heartless as hell. Elizabeth Barrett Browning cried aloud—

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mothers,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west—
But the young, young children, O my brothers
They are weeping bitterly!
They are weeping in the playtime of the others,
In a country of the free.
They look up with their pale and sunken faces,
And their look is dread to see!
For they mind you of their angels in high places,
With eyes turned on Deity.
How long, they say, how long, O cruel nation,
Will you stand, to move the world, on a child's heart—
Stifle down with a mailed heel its palpitation,
And tread onward to your throne amid the mart?
Our blood splashes upward, O gold-heaper,
And your purple shows your path!
But the child's sob in the silence curses deeper
Than the strong man in his wrath."

Save the Children

"Do we hear the children weeping?" Can we hear them say, "My head, my head"? Do we see them crushed, bleeding, dying, dead? Do we see the broken-hearted mothers rushing frantically hither and thither seeking comfort, light, salvation? To whom shall they go? Who will save their children?

The broken-hearted Shunammite mother rushed to Elisha, the prophet of God. She came not in vain. He received and comforted her, and saved her child. When Gehazi (v.27) would thrust the weeping mother from the presence of Elisha, the prophet commanded: "Let her alone, for her soul is bitter within her."

The mothers in the days of Christ brought their children to him and when the stupid and heartless disciples would prevent them he rebuked them, saying, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." "And he took them up in his arms, put his hands upon them and blessed them." Thank God for a child-loving prophet and Savior!

Where can the modern mothers go to plead for the health, happiness and life of their children? Can they come to thee, O Church of God, and find in thee a benefactor, protector, savior? Wilt thou rebuke those who seek to damn the children; those who prevent the mothers from keeping their children in their arms, homes, churches, schools, and playgrounds until such time as they are fit, in body and mind, to go to work as bread-winners? What art thou doing, O Modern Church, [illegible] our children from industrial and [illegible]

[illegible] children [illegible] else because of thy [illegible] indifference to the industrial and educational salvation of the children? Be careful that another does not take thy crown.

Our children must be saved from the cradle up and from the outer skin to the inner fibre of the soul. We must provide and make possible of attainment for every innocent born a complete salvation for the body, mind and soul. Sunday schools, day schools, night [illegible] right in themselves, but are practically useless [illegible] schools, special schools and colleges are all without the economic conditions that will bring them within the reach of every boy and girl born of woman. That is the divine right of every child, the demand of every mother and the imperative duty of society. Mothers demand for their children not "sops" but life. They do not ask for themselves and their babies charity, an excursion, a day in the country, poor-student funds, free hospitals, and pauper grave yards, but common justice. They do not want our red-tape, kid-gloved, cold-blooded charity, but a fair and honest chance. He who will voice their demand is the true prophet of God.

Signs of the Times

Editorial Comment

(By Wm. H. Watts.)

The widow of E. H. Harriman is credited in a news item with having given back to the United States 2000 acres of land illegally held by the Union Pacific railroad. Just how much credit is due to Mrs. Harriman and how much to officials of the U. S. Department of Justice does not appear, but it is stated that Mrs. Harriman ordered her attorneys to compromise in suits pending in the federal courts for the recovery of lands illegally held by the Harriman lines. So it looks as though the Central Pacific was merely sacrificing a part for fear of losing all.

* * *

The W. B. Conkey Company and several other concerns of Hammond, Ind., have threatened to leave the state in case a certain bill passes the legislature. The bill provides that no girls under eighteen may be permitted to work in factories at hurtful occupations and makes attendance at school compulsory. They may carry out their threat. It is still possible in some lines for capital to be moved economically when profits are threatened and compel their employes to follow them or be left without work. This situation is the result of the combination of "states' rights," and the private ownership of capital; capital, upon which the people in common depend and which can only be operated collectively. This bold and open attempt of Indiana capitalists to dictate legislation ought to open the eyes of the people of that state and elsewhere.

These good (?) capitalists say that when boys and girls are working they are saved from idleness and viciousness. The same is true of capitalists, and we will try it on them sometime.

* * *

State Senator Henson of Illinois opposes an appropriation to the state university upon the ground that no poor man can send his boy there. With the superficiality that is so common, fault finders are rushing to the defense of the university when the university has not been attacked.

Henson did not say that the university could not, or would not educate a poor boy. He did not say that a poor boy could not work his way through the university. He did not charge that any spirit of snobbery existed in the institution which would tend to drive a poor boy away. He made no charge against the university at all. But of course it is anything to stir up a dust and distract the public attention from the disagreeable fact which Senator Henson has been so impolite as to mention, that no working man can send his son to college, not even to a state institution, ON ACCOUNT OF HIS POVERTY.

* * *

China shows a progressive conservatism or a conservative progressiveness in taking up the march of progress peculiar to itself. It begins to look as if one-third of the human race, and heathen at that, are going to develop constitutional government and universal suffrage without having to fight for it.

The first session of the first senate of the Chinese Empire has recently adjourned, after a session of four months. The senate was not allowed to make laws; but, according to the edict which called it together, was "for the purpose of developing public opinion and to prepare the way for a national parliament." In resolutions which the senate adopted they took radical ground on the subject of opium and gambling reform. They demanded the negotiation of foreign loans for nationalizing the railway system under Chinese control, instead of granting concessions to foreigners. They also demanded that the progressive [illegible]

[illegible] The bill for [illegible] House of Lords, which [illegible] mons on its first [illegible] not very radical. It only [illegible] shall not veto a budget, [illegible] finally veto any other measure [illegible] pass the House of Commons [illegible] radical as the ingrained English [illegible] "Lords" will allow. At least, it is [illegible] ward real democracy.

* * *

Wm. J. Bryan is quoted as saying [illegible] Washington [illegible] as George Washington, Thomas Jefferson [illegible] ham Lincoln would not have been [illegible] had each received $[illegible] in cash [illegible] ices they rendered their [illegible] he could readily understand how a man [illegible] $500,000,000 during his life time.

A man's value to society and his [illegible] are two entirely different things. A man's [illegible] capacity is measured by his [illegible] can earn as much as he can [illegible] value to society, however, [illegible] the wisdom of God [illegible] not measure by the gold standard. [illegible] ture to say that the [illegible] each repudiate Mr. Bryan's [illegible] they were alive today.

* * *

At the annual meeting of the [illegible] Association recently held in Chicago [illegible] Glenn, secretary of the association, [illegible] position to a bill recently introduced [illegible] nois legislature limiting the hours [illegible] women. As an example of [illegible] ingeniousness of this man's speech [illegible] by his hypocrisy. The gist of [illegible] that woman is a slave, that she has [illegible] slave, that she has always borne the [illegible] and done the heaviest work, and [illegible] be robbing her of her "rights" to [illegible] her sale of her labor in the labor [illegible] she may be able to get for it. How [illegible] to work looks to some capitalists [illegible] manipulated to provide them with [illegible] How different that right looks when [illegible] poses to make it a constitutional [illegible] which the state shall take the [illegible] labor market.

* * *

Kaiser Wilhelm, in reversing the [illegible] court martial which tried an army officer [illegible] tempting suicide, said: "He is responsible [illegible] God and his own conscience." This [illegible] be extended to good advantage, not only [illegible] army, but in America. We have [illegible] people who conceive the function of [illegible] regulation of private conduct instead of [illegible] tection of society.

* * *

Ex-President Roosevelt said in Chicago [illegible] in favor of giving the franchise to all [illegible] respective of sex."

* * *

Two groups of capitalists—shippers and [illegible] —have been contending with each other before the Interstate Commerce Commission. The [illegible] sion has refused the request of the railroads for permission to raise rates, with the exception [illegible] classification on the southwestern roads. [illegible] is that old saying about "When thieves [illegible]

In his preparation of the opinion in the [illegible] case, Commissioner Franklin K. Lane [illegible] the regulartory law and its enforcement [illegible] "The railroads have been protected [illegible] other and as a result the revenues of [illegible] have increased under regulation and their [illegible] and their surplus have increased as in no [illegible] period of our history."

According to this the establishment of [illegible] mission has an effect similar to that of [illegible] of the railroads. It also acts as a [illegible] the railroads and the public, preventing [illegible] more drastic action. At the same time [illegible] be in training to take over the actual [illegible] of the railroad department of government [illegible] the railroads shall become public property.

* * *

The women of Seattle have again shown [illegible] capacity for self-government. In the [illegible] tion of Feb 21 they defeated several [illegible] nomination who were accused of being on [illegible] miliar terms with the late Gill administration.

* * *

The arrangement for increasing the German [illegible] by 10,000 men is excused on the floor of the [illegible] stag on the plea that "France continues [illegible] England shows a tendency to increase [illegible] and introduce universal military service [illegible] United States is developing in an imperialist[illegible] tion and is adding a big navy to her [illegible] fleet."

That is the logic of the situation [illegible] not reverse the process?

Get after every [illegible] cially every religious [illegible] the Replies to [illegible] [illegible]

[illegible]

[illegible] Co-Operative Printing Company [illegible]

[illegible]

THE LITANY OF POVERTY

By Allen Cary Verner

[illegible], Father, or we die!
[illegible]
[illegible] woe—
By our [illegible] here below—
By our misery and fear—
By our starving children here—
By our sorrows and our need,
Growth of heartless human greed—
By our youth that had no zest—
By our age that knows no rest—
By our bitter tears that fall—
Tears, for hopes beyond recall—
By our labors, yet uncrowned—
By the night that wraps us 'round—
By our faith that clings to Thee,
Tho' no dawn our sad eyes see,—
Unto Thee we make our cry—
Help us, Father, or we die!

WARD'S DATES

Rev. Wm. A. Ward's speaking dates on his [illegible] from the Pacific coast as far as arranged [illegible] as follows: Modesto, Cal., March 1, 2, [illegible]; Reno, Nevada, the 5th; Fallon, Nevada, [illegible] and 8; Salt Lake City, the 10th; Tooele, [illegible] the 11th; Salt Lake City, the 12th; [illegible], Wyo., 13, 14, and 15th; Rawlins, [illegible] the 16th.

The schedule for the next week is as follows:

[illegible], Colo., the 17th; Denver, 18th and [illegible], en route, 20th; Lebanon, Neb., 21st; [illegible], Neb., 22nd; Alma, Neb., 23, 24, and [illegible]; Red Cloud, Neb., 26th.

FELLOWSHIP CONFERENCE TO BE CHANGED

[illegible] Philadelphia Center of the Christian [illegible] Fellowship has notified General Secretary Ward that it does not feel strong enough [illegible] the General Conference this year; [illegible] the Conference will be held [illegible] probably at St. Louis, where [illegible] [illegible]

[illegible] and be happy, [illegible] of their labors.

ANOTHER [illegible]

Four hundred dealers in builders' supplies, representing a capital of $20,000,000, are expected to participate in the convention of the National Builders' Supply Association, which opens for two days' sessions at the Congress Hotel tomorrow. A movement will be completed to affiliate the association with the lumber dealers' association in forty states, when the organization will represent capital in excess of $50,000,000.—Chicago News Item.

Association, consolidation, centralization, i. e., co-operation, is the order of the day. We must either have private co-operation for private profit or public co-operation for public service. Which shall it be?

The United States Supreme Court has handed down a decision favorable to labor. An Iowa law passed in 1898 provided that employes of railroads could not sign away their right to damages for injuries suffered through the neglect of their employers, even though they might be members of a relief association and had signed contracts relieving the railroads of liability. The constitutionality of the law was attacked when Chas. L. McGuire sued the C., B. & Q. railroad for $2,000 damages for injuries. The Supreme Court of Iowa upheld the constitutionality of the law, and on Feb. 20th the U. S. Supreme Court confirmed the judgment of the state court. The news reports do not say how long the injured man was kept waiting for this decision.

WHY I AM A SOCIALIST*

During the winter of 1891-2 the price of coal burned in New York City rose from $5 to $5.50 per ton. The poor of the East Side bought this coal at ten cents a pailful, because they never had money enough at one time to buy more and no place in the miserable holes in which they lived to store it if they had. This made the coal cost them about $15 per ton before the raise, and $18 per ton after the raise. Charles Edward Russell, then a reporter, was sent by the New York Herald to investigate the cause of the raise and its effects on the poor. This is what he found:

"All of the anthracite coal mines were in a region lying between 100 and 170 miles from New York City. Three railroads, the Philadelphia & Reading, the Central of New Jersey and the Lehigh Valley, were chiefly engaged in transporting the coal to market and were also the owners of many mines." * * * "Figures based upon the expense of mine operation, including everything except interest and taxes, showed that the cost of a ton of coal loaded upon a car at the mine sidetrack was about $1. Over night the car was hauled to New York, where its contents became worth $5 a ton." * * * "All of these railroads had, in the current phrase, 'capitalized their earning power.' That is to say, they had issued securities up to the limit of the money that could be obtained from the public on one hand and from the miners on the other."

"The essence of the situation, then, was this: In New York and other cities great populations were suffering for lack of coal. In the mountains was plenty of coal. Great numbers of miners were suffering from lack of work. At their hands was plenty of work to be done. Between these two great needs and two great natural supplies stood a group of irresponsible persons that for their own profit made coal dear in New York and work scarce in Pennsylvania."

In this way Mr. Russell discovered that there was something wrong in the social situation, and in these words he describes, in "Why I Am a Socialist," what he found. From this beginning it was inevitable that an investigator like Mr. Russell should finally discover that the whole social system is wrong at [illegible].

In "Why I Am a Socialist" Mr. Russell [illegible] [illegible]

[illegible] system [illegible] Private Ownership and Free Competition. Private ownership of land, private ownership of highways, private ownership of the means of travel, private ownership of capital, private ownership of the means of communication and information, which gives to the privileged [illegible] power of life and death over the unprivileged. And free competition among the private owners which inevitably gives that power to the most unscrupulously brutal, cruel and greedy. And Mr. Russell is right. The system of "private ownership" and "free competition" is a system "conceived in sin and shapen in iniquity" that has turned this fair world into a vast inferno.

That the above language is not too strong is proved by Mr. Russell's chapter entitled, "A Note About Poverty." Ages ago a Hebrew seer declared "The destruction of the poor is their poverty;" and Mr. Russell has proved it in his chapter on poverty and in other parts of his work. Anyone who can read what Charles Edward Russell has to say on the subject of poverty and then repeat the common platitudes about the incompetence, extravagance, intemperance, improvidence, etc., of the poor has either no sympathy or no sense.

In the chapters "An Apology for Stock Watering" and "A Plea for the Rich" he shows the folly of denouncing and [illegible] "malefactors of great wealth," who have simply played the game of competition [illegible] fully, while we persist in maintaining the system whose natural culmination is [illegible].

Mr. Russell's delineation of the railroad situation in the United States is especially illuminating. He tells us that of the sixteen billion dollars of total capitalization of the railroads not less than nine billions are "water," representing no actual investment. In this [illegible] actual profits on the investment are [illegible] and the railroads are enabled to make [illegible] of poverty. Of this nine billions of [illegible] capitalization part is based upon the [illegible] ing values of real estate held by the [illegible] the rest upon the earning power; that is to say, the power to extort from the [illegible] on the one hand and the public on the other. He shows by quotations from the railroad magnate, J. J. Hill, that before long the necessity of paying dividends upon so much "water" will make it impossible for the railroads to extend their lines or even maintain their equipment; the government will then be compelled either to loan money to the railroads or buy them from the stockholders.

His prediction of the inevitable [illegible] breakdown of the capitalist system when all our present foreign markets have become [illegible] of modern production, leaving us no place to sell our surplus, is eminently scientific.

"Why I am a Socialist" is an indictment of our present social system; an indictment by a man who has traveled and read extensively, who takes a world-wide view of a world-wide problem and knows what he is talking about from personal observation. Wm. H. W[illegible]

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Of any standard work is remarkable. It is phenomenal in the publication of a Socialist book.

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Woman and Socialism

reach this distinction. He has [illegible] it with almost every edition [illegible] [illegible] Edition [illegible] [illegible]

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

LITTLE SUNSHINE-MAKER

In kindergarten, I've been told,
  A calendar hangs low,
Within the reach of little ones,
  So they can always go
And fasten up, for every day,
  A paper circle there—
A gray one if the clouds are dark,
  A gold one if it's fair.

My little sunny blue-eyed boy
  Came beaming home one noon,
And all about this wondrous plan
  He told me very soon:
"Not many days are dark, you know,
  We do not need much gray,
But there are lots of yellow ones—
  They make it bright and gay!"

It was a rainy afternoon;
  I could not let him out.
He played alone quite busily,
  At last I heard a shout:
"O see! the sun is shining now,
  It's shining on the wall!
I've put the yellow circles up,
  It does not rain at all!"

Right then we made a little plan;
  Whenever there arise
True rain-clouds, or the frowny-clouds
  That darken people's eyes,
We put the yellow suns around
  To make things bright and gay—
You'd be surprised to see how soon
  It grows a pleasant day!

—Annie Willis McCullough, in Children's Magazine.

True and False "Sayings"

Well, Comrade Crusaders, I can tell you that I am trying right hard to open both my eyes and ears to see and hear how to play that game with you I told you about some weeks ago—telling what only seems to be true, from what really is. And I find it a very difficult thing from just knowing how myself, after a fashion, to be able to tell you so that you will know too.

When I was a little girl I was not very strong, and my papa taught me at home instead of sending me to school. Sometimes I would say, when he asked me a question in the principles of arithmetic, for instance: "Well, I know, but I can't tell!" But, do you know, he never would believe me, when I said that? He was quite convinced that if any one really, truly knew anything, they could tell what they knew. If that is so, and all that can be known, can be told, it is still a "horse of another color," as it is said, which means "a very different thing," to tell it so it will be as plain to those who listen, as it is to you, 'specially to young folks.

But here I am, almost thinking "out loud," wh[illegible] won't do any harm—do you think?—and may [illegible] us feel "acquainted." All of our Young Cr[illegible]rs have seemed to become near and dear to me in the few weeks that I have been writing for them; and if you try to do something to help the Christian Socialist carry the message of Socialism to people you will learn to love the paper itself, and all who work for it. And everything which helps us to learn to love other things and persons than ourselves is a good thing, for "love is the fulfilling of the law," and "he that loveth not, knoweth not God, for God is love."

Now, you know that a great many true things have been so well and briefly expressed that they have become "sayings," or proverbs, or maxims. Also, some things not true have been apparently or seemingly so true to some people and so "patly" worded that they have passed into sayings too. So there are good sayings, and bad ones, as there are good and bad in everything. Let's take one of each kind for our game this time.

First we will have a good one, like "The motive makes the deed." This is so true that we may live many years before we really understand how very true it is. We cannot always tell whether the good actions which we see others do are really good or not, but our Heavenly Father never mistakes, because all hidden thoughts, or motives, are perfectly plain to Him. If we are Socialists, for instance, just because we want an easier life and more things for ourselves, without caring that others have them too, we may work very hard for Socialism, and do very many good and useful things to bring it about, and we may even think that we are unselfish about it, and all the time we may be mistaken in ourselves. It is best that we should not [illegible] of "[illegible]," [illegible] it will do us so [illegible] [illegible]

wholly selfish motives—[illegible] that they live, quite frankly, and don't pretend that any one else is doing any differently. But it is hardly necessary to say that these are not CHRISTIAN Socialists. I know that unselfish work is possible and frequent; for many people with only a short time to live, who could not possibly hope to see any personal benefit from their work, have yet worked hard, at the cost of much self-denial and suffering, to spread the truths which would bring relief to others. Our motives will depend upon the kind of heart- and-mind-machinery we have for the Lord's "motive power" to work upon or through.

If we go to the Lord in His Word, and do as He there bids us, this machine, or instrument, which we call our mind and heart, will become such that we can do really good work with it—work that springs from pure, unselfish love. An electric engine, if it is badly built in the first place, can never do good work; but our mental and spiritual machinery is quite different and far more wonderful. If we think things that are false we can learn to think things true; if we love what is evil, we can learn to love good. But don't forget one thing, and that is that it is better to be quite frankly selfish than just to pretend to be unselfish, or think that we are when we are not. It is quite true, as those un-Christian people I mentioned, say, that we are all more or less selfish, but it is NOT true that we cannot learn to be otherwise, or that no one ever has learned. We need not worry too much about it, either. All we need to do is to try to stop acting selfishly or unkindly whenever we can see that we have been doing so, and the Lord Himself will attend to the rest. He has given us the rule, in His Word, when He says: "Cease to do evil; learn to do well." We must not forget the order this rule is expressed in, either, and try to do well before we cease to do evil, for then the rule will fail to work. It may not SEEM to be so—we may think we are doing good, but our motives will not be purified, and "the motive makes the deed." They cannot be really good motives unless we are ceasing to do evil.

Now let us examine another saying of quite another kind: "The end justifies the means." A great many people have this saying down in their ideas as a good one, and very sad things happen because they are deceived by appearances into thinking so.

I think the best way to illustrate this saying will be to take a supposable incident from real life. This one will in fact perfectly illustrate both of these "sayings:" Suppose you are through the high school, and perhaps the college, and have found your various places in the world, as I hope you will all do, happily and successfully—how important will it be to you then how high or how low your standing, or marks, on any of your studies were while in school or college? Very little importance, I think. But it will be of the very greatest importance to you WHY they were high, or low, as the case may have been.

Were they low because you did not appreciate your advantages, and all the efforts of parents and teachers or friends? Because you just "hated to study, anyway"? Did you take care to just miss failing, so that you might be able to say, with however little truth, that you had "a high school or college education, and didn't grind, either, but had all the fun there was going"? Or were they low because your health was poor, and you just couldn't study hard enough to meet the requirements; or because you were nervous and timid, and were powerless to tell what you really knew, or had a bad memory, or were not naturally a brilliant scholar, though you did your best? It will make a lot of difference to you which of these reasons were the true ones, for "the motive makes the deed," and those which begin to rule you in early life are apt to rule later.

Or suppose your marks were high. Did you get them by faithful, honest study, not beyond your strength?—for nothing that is beyond your strength is worth while. If high marks represent broken health, they are too dearly purchased, whatever you may think now. The end does NOT justify the means. Or were they gotten by cheating? I hate to suggest that and I think the care and insight of your teachers make it difficult to get good marks that way. Still, it is sometimes done, by pupils bright enough to stand high by honest effort if they chose. They have reasoned themselves into thinking that "the end justifies the means," you see. They have gotten their discriminating powers badly tangled up, and are taking the seeming for the real. DON'T YOU DO IT.

Aunt Kathryn.

Four troops of cavalry from the Presido, California, and six troops from Fort Meade, South Dakota, were today ordered rushed to the Mexican frontier to preserve the neutrality. There are now twenty-three troops of U. S. cavalry helping the Nero of Mexico by keeping Mexicans and sympathizers in this country from joining the revolutionists in Mexico. This recent movement of troops to the border followed a visit to the White House of Mr. Casasus, a special ambassador from Mexico.

Let's see. Did the United States go to war for the freedom of Cuba some time ago?

[illegible]

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park, Newark, N. J.

"Socialism stands squarely for the political, industrial and social equality of the negro with the white man" is what I said in my notes in the issue of Jan. 12th. A half a dozen letters came from the south objecting to my inclusion of social equality. Of course I wrote without any idea that any comrades, even our southern comrades, would object to these words; but further consideration makes it quite certain that I could not have said all I meant by "political or industrial."

To share equally with the white man in the inheritance of the ages in art and literature and knowledge; to be perfectly free in its use and expression, unhampered by servility or [illegible]; to use equally with all others the products of the mutual labor of all on equal terms with all producers, the schools, railroads, places of public assembly, etc.; to be, as abilities develop, teachers, officials, judges, etc., sharing equally with the white man the burdens and problems of civilization, that is social equality.

Don't think for a moment that the unjust, discriminating laws and practices of the South are to be abolished only to have in their stead equally unjust and senseless enactments that violate the spirit of true liberty; that check the fullest and freest expression of the human soul. There can be no Socialism without democracy, and in a democracy with equality of rights no man can DEMAND recognition from YOU. No one can demand admission to your home, or your family, or into the intimate circle of your friendship. Whether you choose to associate with any person on terms of friendship or family relationship or intimacy is solely a matter of private concern.

The growing class consciousness of the workers is the result of the arrogant class superiority of the exploiters of labor. The age-long subjection and slavery of the negro race makes it more oppressive in their case, but the discrimination is just as severe for the white working class. Unless Socialism comes both are doomed to the same political and economic inferiority. Their interests are the same, and cannot be separated. If we leave any portion of the working class out of our propaganda, it will be used by the capitalist class to defeat our aspirations. There is not a single discriminating law in the statutes of the South that cannot be enforced when the time comes by the capitalist courts and judges against the white working class as well.

The white race has not always been the superior race. Through thousands of years while our progenitors lived in caves and barbarism, the yellow race in Asia was civilized, had a written language and was the superior race. Through other thousands of years the black man in Central Africa and Egypt and later the Moors were the bearers of civilization and held all the tokens of superiority. It is the mission of the Socialist Party of the world to recreate the powers and civilization of all races and to institute a democracy of all races, a brotherhood of all men. Don't let the little prejudices that have arisen out of our own debasement bar us from our share of the battle for human rights, and our glorious participation in the victory.

* * *

"The bugaboo of socialism is being scared away as a better understanding of its philosophy is acquired by the workers. The only opponents of socialism now are vested interests, old party politicians and political hangers-on. The educators of the country are taking up the study seriously and are becoming converts by the thousands. Socialism, in a nutshell, means the collective ownership of the means of production and distribution by the whole people. The collective ownership of the machinery of production and distribution will do away with poverty and dividends, starvation and dinners to poodle dogs, rags and uncared for [illegible]ness."—The Colorado Industrial Review.

* * *

There is a little town in Sweden by the name of Orson which has dodged all local taxes—successfully and honestly. The Orson railway is free to every citizen of the town. The telephone service is free. Schools and libraries cost the citizens absolutely nothing. All because, a generation or two ago, the patriotic people of Orson planted trees. Orson has a municipal forest that has yielded the town $5,000,000 in the past thirty years. And the $5,000,000 has paid the running expenses of the town. Of course, there isn't anything to hinder any American town from doing the same thing. But we don't notice any American town doing it. To date Milwaukee seems to be the only American town that has even though about it. But it's worth thinking about, isn't it?—Omaha Daily News.

* * *

"It would take mighty few Vermilion counties to paint Illinois red," so says the St. Louis Post-Dispatch.

* * *

"Getting paid for their time and expenses [illegible] ing is the plea of the [illegible] [illegible]

[illegible] the vote was evenly divided [illegible] one side or the other. But on all the [illegible] of the day party lines are obliterated [illegible] the main reason why the voter must be [illegible] to vote. The Socialists are pushing questions [illegible] the arena of our political life that will dispel the [illegible] apathy and no man that perceives the importance of the new issues will sell his vote or will [illegible] to be paid for his "time."

* * *

Dr. Albert Suedekum, Social Democratic member of the German Parliament who has been on a [illegible] tour in this country says:

"The year 1911 will be a decisive year in the history of the Social-Democratic movement of Germany and of the world. The election to the reichstag which takes place next fall, will show the world that the Socialist party of Germany has the majority of voters in the Fatherland behind it. We expect a tremendous victory at the polls at the [illegible] election. In addition to the fifty-two members of the reichstag we have about 200 Socialists in the various diets, or state parliaments. Then we have nearly 6,000 Socialist representatives in the [illegible] city and town councils. These latter Socialist representatives are doing great work for [illegible] and the result of their efforts will show [illegible] coming election. 1911 will be a great year for Socialism."

* * *

[illegible] and more frequent comes the news of Socialist party victories. Medford, Ore., elects a councilman; Star City, West Virginia, reports a clean sweep of all the city officials. San Luis Obispo, [illegible] within a few votes of carrying the city. Basin, Idaho, reports a justice elected. Seattle Socialists poll 6,000 votes. All in one week's news.

* * *

[illegible] great struggles are impending in France. [illegible] Jaures, leader of the Socialists in Parliament, [illegible] that the labor unions throughout the entire [illegible] are watching France, and are sending messages of encouragement to the French proletariat [illegible] efforts to defend trade unionism against [illegible] by the state."

We are getting a fine object lesson in State ownership of national utilities under capitalism and it ought to be worth much in our propaganda to be able to point to France. Slowly but surely the [illegible] are being driven to the Socialist party. [illegible] when victorious there will any relief come to the workers in the state owned industries.

* * *

[illegible] seat in the Swedish Parliament was won by [illegible] Socialist by 2,500 majority. Two of the [illegible] united on a "citizen" candidate but [illegible] nothing doing for that combination. We're getting wise to it also over here.

* * *

The funeral of Paul Singer, member of the German Parliament from Berlin was a notable event. Over 100,000 marched in the funeral procession while 500,000 people were on the streets as sympathizing spectators.

* * *

The Wisconsin Legislators at the State House in Madison are in the midst of a battle royal for [illegible] measures, among which are the 8-hour day for women, the 36-hour rest per week for all workers, prohibition of Sunday work for bakers, etc. The Merchants and Manufacturers' Association is on the [illegible] and is rallying the bosses to oppose the enactment of the laws.

* * *

Uruguay, South America, came under the wire just ahead of the United States in electing its first Socialist to Congress, Emilio Frugoni being his name. [illegible] this victory will precipitate a new "revolution"—you can't tell anything about South American [illegible].—Cleveland Citizen.

* * *

The elections in Finland are now finished. The [illegible] Socialist vote amounts to 321,000. There is [illegible] that a sharp conflict with the Russian [illegible] will at once begin.

INTERCOLLEGIATE SOCIALIST SOCIETY

Readers of this paper are earnestly requested to send the names and addresses of college men and women of their acquaintance who are interested or [illegible] become interested in Socialism to Harry W. Laidler, organizer of the Intercollegiate Socialist Society, Room 902, 105 West 40th street, New York City.

The society was organized in 1905 for the purpose of promoting an intelligent interest in Socialism among college men and women by the formation of study chapters in the colleges and among alumni, and by the general distribution of literature. Already [illegible] Chapters have been formed in more than a score of American universities, including Harvard, Yale, Clark and Brown, in New England; [illegible] Columbia, Barnard, C. C. N. Y., N. Y. University, the N. Y. Dental College, Rochester [illegible], the University of Pennsylvania and the [illegible] Theological School in the middle Atlantic [illegible]; [illegible] College, Kansas State Agricultural [illegible], Wisconsin University, the University of [illegible] in the Middle [illegible] and Stanford [illegible]

[illegible]

The Christian Socialist

FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 3462 Giles Ave., St. Louis
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

General Secretary's Western Tour

Only two stops were made on the plains of Kansas, but these were well worth making. At Garden City the meeting was held in the courthouse, where a large crowd gathered. In this town the impression had been created in the public mind (mostly through the persistent efforts of an atheistic comrade) that Socialism meant Atheism. The lecture showed the opposite to be true. Many Christians were present and the false impression seemed to be completely removed. One of the ministers was there and stated with great earnestness that he approved of every word.

At Great Bend, the lecture was given in a church and, though the people had been disappointed on Monday night, when the speaker failed to arrive, a good sized audience was present. The carelessness of a taxicab company caused me to miss a train and that made it impossible to get to Great Bend in time for the meeting. A Wednesday night meeting was arranged by telegram and we had a fine meeting after all.

The first meeting at Denver was held in the church of which Comrade H. W. Pinkham is pastor. The attendance was not large, but the interest was fine. Comrade Pinkham is one of the few preachers, comparatively speaking, who holds a charge, preaches the straight Socialist message, and takes an active part in the Labor and Socialist movements as one of them. He does not hesitate to get out and march through the streets with the Socialists, nor to work openly and fearlessly against capitalism. We need more preachers of that kind.

Sunday I lectured in Howe hall, under the auspices of the Denver local. The hall was crowded and the meeting enthusiastic.

The Socialist local at Boulder, Colo., arranged for the lecture in the Christian church. A large crowd, mostly Christians, assembled; the message produced a profound effect and the meeting was a great success, leaving the comrades enthusiastic over the Fellowship work.

Southern California Meetings

The first meetings in California were held at Riverside, a rich city in the midst of beautiful orange and lemon groves. The comrades of the local placed the lectures in a church and worked hard to make them a success. But Riverside is rich, proud and self-satisfied. It is a hard field. The audiences were not large. Several ministers attended, but they seem to be trying to justify Capitalism before men rather than urging justice. They were not as sympathetic to the cause as we usually find them. How could they be in Riverside? But the message was well received by the people present, who were working people.

Sunday afternoon, in Los Angeles, a meeting was held in Walker auditorium, under the auspices of the Los Angeles Center. A fine audience, both in numbers and quality, and intense interest. The Fellowship message aroused and inspired.

At night I spoke at a big mass-meeting in the Labor Temple, held to protest against the action of the courts in the Warren case and also against the actions of the authorities in the cases of labor union men who have been railroaded to jail in that state. Other speakers followed me. The large auditorium was crowded with about 2,500 people and, to a man, they were against the tyranny of the courts. Stanley Wilson, Socialist, and editor of the Citizen, made a rousing speech at this meeting.

Lectures were given on the three following nights in churches in different parts of the city.

Most of the work of preparing for these meetings fell to the lot of T. W. Williams, district secretary for Southern California, and he deserves great credit for his efficient work. Comrade Williams is a minister and an able speaker. He is a member of the party. Socialists in Southern California should keep him busy. He has a city charge, but is willing to take some time for this work.

Two lectures were given at El Centro in the Imperial valley, under the management of T. J. Tout, a Christian Socialist minister. The inhabitants of this great valley are people who have recently come in as settlers with a little money, expecting to make their fortunes. They are hardly aware that there is a Socialist movement in this country. They are intensely individualistic and all still believe they can make a stake in the game. They are not ready for Socialism. People seem to be able to learn the value and necessity of Socialism only through the failure of capitalism.

Clayton F. Woods arranged for four lectures in Santa Barbara. It was not an easy task, but by strenuous effort it was performed. The first lecture was given at the Y. M. C. A. on Sunday afternoon. On Sunday and Monday nights the meetings were held in the Woman's club building. On Monday afternoon a special meeting for women was held.

No local organization had charge of these meetings, but the [illegible]

[illegible] voted [illegible] necessary [illegible]

Southern California is the [illegible] have ever seen. [illegible] beauty. The [illegible] beautiful [illegible] fertile valleys and [illegible] Nature seems to have [illegible] living in this favored land of sunshine and flowers. The orange groves with their dark foliage and [illegible] fruit are worth traveling far to see. The [illegible] add to the charm of the [illegible]. Nature has [illegible] on with a lavish hand. [illegible] myriads of roses and geraniums, [illegible] magnolias. The tourist enjoys first a [illegible] the snow-capped mountains and then a [illegible] from the sea.

He who enters this land of [illegible] sense of freedom and a thrill of joy. [illegible] signed for people to be healthy and happy.

But long ago the capitalist [illegible] this paradise. Over rich deposits of [illegible] and across thousands of fertile [illegible] Pacific Railroad company laid its hands [illegible] seized, by the grace of a capitalistic [illegible] nate section. This fabulously rich [illegible] dominant power wherever the [illegible] tives are heard.

Land values have barred the [illegible] the soil. The day when the poor man [illegible] golden opportunity here is past—until [illegible] stores to the people their own.

Hundreds of millionaires have built palatial [illegible] here. Pasadena, Redlands, Los Angeles and Santa Barbara have each their scores of [illegible] come here to enjoy, on the [illegible] toil and sweat and anguish of tens of [illegible] labor, the delights denied those wage-slaves.

I have seen a thousand [illegible] worth hundreds of thousands of dollars [illegible] who belong to the aristocracy of [illegible] idleness and I have thought of the [illegible] brawny men toil like demons amid the [illegible] roar, the smoke and flame; of the [illegible] blackened faces and calloused hands [illegible] damp, dark mines while their wives and [illegible] in shanties; of factories and mills [illegible] children, denied every comfort and joy [illegible] beggar's scant fare; of the [illegible] tenements, where capitalism [illegible] of burden; of the slave who [illegible] precious metal in the rich [illegible] hearted widow, whose husband was [illegible] capitalistic mine; of the child, the [illegible] the most valuable thing on earth, [illegible] by a corporation [illegible] envied the rich. I [illegible] not blamed them. [illegible] They are ignorant and a vicious [illegible] them. But I have [illegible] heart that all might enjoy life [illegible] standing why all do not, I have [illegible] termined than ever to work for the [illegible] free the people from exploitation. And [illegible] deeply the monstrous crime of Capitalism [illegible] slaves, beggars and destroys millions of [illegible] only crime is honest labor, a [illegible] fight this hideous, iniquitous [illegible] utterly destroyed and the people [illegible] I shall not express mild disapproval [illegible] thing; I shall not urge slow and [illegible] ures of relief; I shall not try to [illegible] people up to Socialism with [illegible] teachings, which the rich will [illegible] shall attack this damnable thing [illegible] blights and degrades and devours [illegible] that is in me. We want an evolution [illegible] amount to a revolution. We want it [illegible] or bloodshed. We want to accomplish [illegible] bodily injury to those who now possess [illegible] wealth and without wronging them in any [illegible] should organize politically and industrially [illegible] ceed deliberately to establish [illegible] the capitalists understand this and [illegible] way; and if they resist it, we should [illegible] hundreds of thousands of [illegible] men, women and children and force [illegible] the backs of the people in the [illegible] humane manner than [illegible]

The quickest way to get Socialism is [illegible] the people to political action, [illegible] ceeding to elect a Socialist government, [illegible] ble us without delay to establish the [illegible] Commonwealth.

Then the people, free, rich in the [illegible] own and ready to live, will enjoy [illegible] the race and such playgrounds [illegible] will become the playgrounds of [illegible] every working man's family [illegible] to take a vacation, visit [illegible] surf, climb the mountains and [illegible] and happier. Why wait? Let us have [illegible] our day.

SOWING THE SEED.

Report of Comrade Carr's Meetings in [illegible]
By W. R. Thayer [?]

In the November, 1910, [illegible] York state [illegible]